

THE

ל'פנ"ג

SHEKEL



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WALL OF THE OLD JEWISH CEMETERY IN CRACOW

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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The President's Message

by Moe Weinschel



Your President has been honored as the General Chairman for the up-coming American Numismatic Association (ANA) convention in New York City, July 30 to Aug. 3, 1997 at the Marriott Marquis Hotel, 1535 Broadway at 45th St. We are preparing many special events for our A.I.N.A. members and for the Israel Govt. Coins and Medals Subscribers.

We invite all of our members to attend "The World's Fair of Money" and enjoy the outstanding Numismatic event of the year. Visit the Israel Govt. Coins & Medals table #HO2, say "Shalom" and get the latest Israel Numismatic information and receive a complimentary numismatic souvenir.

We also extend this invitation to include the greeting-meeting of Israel Govt. Coins & Medals Subscribers and A.I.N.A. members on Thursday, July 31 at 2:30 PM in the Cantor/Jolson room at the Marriott Marquis. But please, let us know in advance if you plan to attend, so that we can welcome you in proper style with room and refreshments for all. For those out of towners who plan to visit the convention, special convention rates have been negotiated at the Marriott Marquis and at the Milford Plaza Hotel, 45th St. & 8th Ave. Ask us for more information-

Time is getting shorter. We have not had any proposed design submitted for the annual A.I.N.A. membership medal. The winner gets his fame (his initials as designer are placed on the medal) and fortune (there is a prize of \$100.- for the winning design.) So what are you waiting for????

As you can imagine acquiring information for a 48 page magazine every other month takes some doing. Aside from a handful of regular contributors, this task falls upon our editor, Ed Schuman. He certainly can use some help in filling up the pages. We welcome articles from any member. Our editor will gladly assist in any way possible.

Our treasurer and editor have just returned from Israel. They attended a cousin's daughter's wedding, the groom's Sephardic *upreif* and had a productive meeting with the I.G.C.M.C. in Jerusalem. They also spent five wonderful days at a hotel in Ein Borek at the Dead Sea and were so enthralled with the healing waters and tranquil air at the Dead Sea resort that we are going to include it and Eilat on the next A.I.N.A. tour. We are tentatively setting the date for March 1998. If you have any interest in joining this tour, please do not hesitate to contact me personally.

Again, we hope to meet many members at the convention and the A.I.N.A./I.G.C.M.C. meeting on July 31st.

Have a pleasant summer.

Moe

Medal Commemorating Admission of Jews into the British Parliament by Samuel Matalon

Jews first settled in Britain around the year 1000. In 1290 they were expelled, but again resettled, unofficially as Marranos from Spain and Portugal, in the sixteenth century. It was in the year 1656 that the resettlement of Jews in Britain became official.

Collectors of Jewish medals are well acquainted with the medal that was issued in 1956 by Paul Vincze to commemorate the 300th anniversary of the resettlement of Jews in Great Britain - 1656-1956.



Despite the fact that the resettlement of Jews into Great Britain in 1656 was official, it took almost 200 years until Jews, if elected, were allowed into take their seat Parliament. A proposal to allow Jews into the British Parliament was rejected at least 14 times because of the refusal of the House of Lords. (from Shimon Dubnov's History of the Jewish People).

In 1854 it was again proposed to allow Jews into Parliament. Benjamin D'Israeli adamantly defended this proposal, ending his speech:

"Christianity owes the Jewish people so much... This is an ancient proud and famous people who have a lot of patience and will reach this goal. I earnestly hope that the British Parliament will exist forever. But I cannot refrain from mentioning that the Jews have outlived the Kings of Assyria, the Roman emperors and the Arab Khalifs..."

Baron L. de Rothschild had been elected to the Parliament several times, but would not take the oath of office with his hand upon a Christian Bible, insisting on taking the oath only with his hand on a Hebrew Bible. This the members of Parliament refused him to do.

But in 1858, the admission of Jews into parliament became a reality when the first Jewish member of Parliament, Baron L. de Rothschild, was permitted to take his seat on July 26th, 1858, after being permitted to swear the oath on his Hebrew Bible. The struggle for equality in the House of Lords was finally reached.

To mark this step toward equality, a "Jews Commemoration Scholarship" was established at the Jew's Free School in London. The first holder of the scholarship, and recipient of the first medal was Abraham Levy, the most outstanding pupil of the school for the year 1859.

The medal has a diameter of 64 mm was struck in bronze. It can be considered a personal medal and is quite rare.

The obverse reads around the circumference:

"Jews Commemoration Scholarship", and in seven lines in the center:

"Founded to commemorate the admission of Jews into the Parliament in the person of Baron L. de Rothschild, July 26th 1858."

The reverse reads around the circumference:

"Learning Ennobles Liberty."

On the bottom, "(Jews Free School)" The name

"Abraham Levy" is engraved above the word

"Scholar" and the date in a frame "1859."



This medal is in the Jewish Museum in Johannesburg.

An Early One Penny Jewish Token From Birmingham

By Samuel Matalon

"Benjamin Jacob, chaser, engraver auctioneer and appraiser.
Hockley Road".

This entry was published in the Birmingham section of the Universal British Directory of Trade, Commerce and Manufacture in the year 1793, over 200 years ago.

There is also an advertisement for Benjamin Jacob's business in the Grand National Directory of 1808 which reads:

"Benjamin Jacob, auctioneer and appraiser
Ironmonger & Toy man. near the Welch Cross."

Benjamin Jacob was a member of the small Jewish community in Birmingham, England, a community originating there around 1730. In a volume published by The Birmingham Jewish Research Group edited by Zoe Josephs, we find details about this community. By 1780 (quoting William Hutton), "a small settlement of poor Jewish hawkers with their shabby little synagogue was established in the froggery, a damp dreary area of the town." In 1856 the number of Jews living in Birmingham was 700. In 1967 they numbered 6300. Two Jews were elected, during the years, as Lord Mayors - Sir Davis, 1922-23, and Louis Glas, 1963-64.

In the year 1798, nearly two hundred years ago, Benjamin Jacob, who must have been among the earlier Jewish settlers in Birmingham, issued a bronze penny token. This is probably one of the earliest Judaic tokens issued by a Jewish businessman in Europe.

The legend of the token goes: Bn. Jacob Auctioneer & c
Welch Cross Birmingham.

The reverse: Penny token 1798



Jewish History in Cracow by Arthur Cygielman

At the Congress of Vienna, the Cracow République (1815-1846) was established. The new state immediately issued regulations governing the position of the Jews there. They were permitted to reside in the Jewish section of Cracow called Kazimierz and in some streets of the Christian sector there. Only "cultured" Jews, entitled to civic rights, were permitted to acquire houses on the main street of the Christian sector. Outside Kazimierz only those Jews who qualified by a certain defined degree of education, who were assimilated in their dress, and who owned more than 5,000 zlotys were permitted to reside.

Only 196 out of a total of 13,000 Jewish residents qualified for this alleviation in 1848. A Committee for Jewish Affairs headed by a Christian chairman was formed. The rabbi, who was elected for three years, was required to have a fluent knowledge of the Polish or German languages and to have gained a matriculation certificate.

The annual budget of the committee required the ratification of the republic's Senate. Collection of taxes from the Jewish inhabitants was placed under state administration. The books of the committee were kept in Polish. There were 297 Jewish merchants and craftsmen in Kazimierz (1811) shopkeepers, innkeepers, market stallholders, grain merchants, textile and haberdashery merchants, spice merchants, and one physician..

In 1833, 10,820 Jews were living in Cracow (28% of the total population). 2,373 paid approximately 40,000 zlotys a year in income and business taxes, while of the 27,000 Christian inhabitants, 2,296 paid approximately 25,000 zlotys a year in taxes.

In 1844 the Republic introduced a complicated system of its own for supervision of Jewish marriages. This was to ensure that any additional Jewish families to the permitted number should be those with ample means. They were to have a recognized non-Jewish education and in the case of poorer Jews, to discard their specific Jewish dress, and have reached the age of 30. The first Reform synagogue was opened in Cracow in 1844. Some Jews were involved in the fighting in 1846 that preceded the liquidation of the Cracow Republic and its reversion to Austria.

Under Austria, a tax of 55,000 guilders was imposed on the community and a tax on meat. The status of the Jews did not change basically, but their economic position became critical. Vienna Jews raised 6,000 guilders for distribution among 1,800 needy Jewish families in Kazimierz.

During the revolutionary ferment of 1848 the Society for the Spiritual & Material Liberation of the Jews, an association with emancipatory and Polish-assimilationist aims, played a prominent role. The right of Jews to own real estate in the Christian sections of Cracow was again restricted in 1853.

During the early 1860s the upper circles of Cracow Jewry favored Polish assimilation and many of them actively sympathized with the Polish rising of 1863-64. After the grant of emancipation in 1867/68 to the Jews of Cracow, which carried with it the unrestricted right of settlement in Cracow itself, the community institutions were abolished and a Jewish Religious Council established in which the intelligentsia replaced the old leadership.

During the early 1870s, about 200 Jewish pupils attended secondary schools and teachers' training colleges in Cracow. The first secular Hebrew public library in Cracow was founded in 1876. The first Hebrew school in the town was established in 1874. A branch of the Alliance Israelite Universelle was established at Cracow in 1867. In 1876 a Talmud Torah was founded which remained open until 1881. Later a school for the teaching of crafts was established by the Baron de Hirsch Fund. Toward the close of the 19th century, the Jewish educational system of Cracow included *hadarim* and *yeshivot* as well as elementary and secondary schools with Polish and German as the languages of instruction.

While hasidic influence remained strong among the mass of Jews, with the influences of emancipation, Haskalah, and assimilation, many Jews became prominent in the Polish-German cultural and social life. Several Jews made fortunes in financial and industrial enterprises. The Jewish population numbered 25,670 in 1900 (28% of the total), and 32,321 in 1910 (21%). A considerable number of Jews earned their livelihood in the grocery, haberdashery, leather, textiles, and clothing businesses. In addition to owning shops or stalls, many were occupied in hawking and the purchase of pig bristle and horsehair in the surrounding villages for industry. The wealthier Jewish merchants, a minority, owned wine and textile warehouses and were mainly engaged in the export of timber, feathers, and eggs. Among the artisans, most numerous were tailors, glaziers, and carpenters. There were now 52 Jewish physicians in Cracow.

Anti-Semitism grew in Cracow at the close of the 19th century amid the national rivalries in the city and demands that Jews should identify themselves with the Polish or German elements. At the same time the Jewish national revival began to penetrate to Cracow. The first Hovevei Zion society, Rosh Pinnah, was established during the 1880s.

From 1897 political Zionism won supporters. A Jewish Nationalist Group was founded in Cracow in 1906. The organ of the *Po'alei Zion*, *Der Yidisher Arbeter*, was published in Yiddish in Cracow between 1905 and 1914. In 1900 the Group of Independents, fighting for civic equality and the rights of the Jewish population was established. The Committee of the Delegates of the Zionist Organizations of Western Galicia was established in Cracow.

During this period Cracow became an important center of Jewish religious and cultural activity.

The rise of Polish nationalism and the movements connected with the upheavals of World War I, widespread unemployment, the return of armed soldiers and deserters, and famine throughout the city and vicinity, combined to intensify anti-Semitism. In 1918 the community was threatened with an outbreak of pogroms.

Between the two world wars Cracow became an important center of Jewish political and social life in Poland. Anti-Semitism increased in Cracow from the early 1930s, especially among the Polish youth and the extremist (Fascist) Polish nationalist organizations, who made frequent attacks on Jewish shops and stalls, as well as on Jewish students at the university and technical high school.

There were 60,000 Jews living in Cracow on the eve of World War II. Persecution began soon after the German occupation on Sept. 6, 1939. The first Aktion took place on Dec. 5 and 6, 1939, when the Eighth District, inhabited mainly by Jews, was cordoned off, and searches and mass confiscations were carried out. The Germans burned down the Jewish Community Council building and several synagogues. In April 1940, the German authorities issued an order for most of the Jews to evacuate the city within four months. Some 35,000 left, while about 15,000 Jews received special permission to remain. Another group was forced to leave in February 1941. About the same time, Cracow's two rabbis were murdered by the Nazis. On March 21, 1941, the ghetto was erected and some 20,000 Jews, including 6,000 from neighboring communities, were crowded in.

The physical extermination began in June 1942 when 5,000 victims were transported to the Belzec death camp in three successive "selections." Several hundred were put to death in the ghetto itself. In the next Aktion (Oct. 28, 1942) 6,000 Jews were shipped to Belzec, while the patients at the Jewish hospital, the old-age home inmates, and the 300 children at the orphanage were murdered on the spot. The ghetto population was now reduced to 10,000, some of whom were in the work camp cordoned off from the rest of the ghetto by barbed wire. Final liquidation came in the middle of March 1943, when the inhabitants in the work camp were transferred to the nearby Plaszow labor camp, and anyone found hiding was shot. The majority of the Jews in the other section were either killed on the spot or dispatched to Auschwitz.

The Cracow Jews began organizing resistance activities at the end of 1940. Their initially passive resistance soon turned into two organizations for armed resistance and sabotage.

By the end of World War II, only a few Jews who had been in hiding were saved. Only by the end of 1945 and in 1946 did Jews begin to return to Cracow from Russia, where they had found refuge during the war years. The Jewish quarter of Kazimierz, however, was not reestablished by the Jews after the war because 3,000 among them sought residence elsewhere in the town, fearing the outbreak of a pogrom. The last Jew left Kazimierz in 1968.

The new Jewish community used a couple of the ancient synagogues for their religious services. The oldest synagogue, "Hoyche Schul," was transformed into a Jewish museum.

When the Germans occupied the City of Cracow, everything Jewish was vandalized. The Nazis systematically tore down and destroyed thousands of grave markers in the old Jewish cemetery. It is said that when a Nazi trooper raised his axe over the tombstone of Rabbi Isserles, renoun sage who is buried therewith is family, a tremendous burst of thunder sounded accompanied by a bolt of lightening. The Nazi stopped in his tracks as a wave of panic surged over him. The grave stone was left standing. Thousands of hasidim and orthodox Jews make a pilgrimage to pray at the Rabbi's grave each year.

The old cemetery was renewed and reformed as a result of contributions from American and Canadian Jews. The many thousands of pieces, remnants of broken gravemarkers were gathered together, sorted out, and have been placed into the wall surrounding the cemetery. This is illustrated on the front page of this issue of the SHEKEL by a photograph taken by your editor when they toured Poland last year.

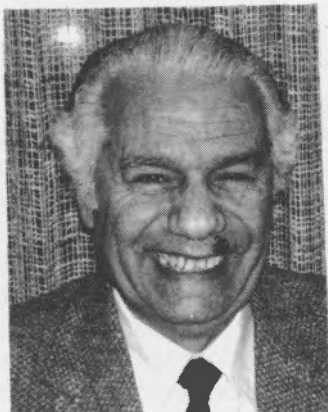


The numismatic illustration is of an emergency scrip banknote. This One Krone banknote was issued in Cracow while the city was under Austrian rule. The banknote is printed on buff colored paper. The lettering is in brown and green ink printed in a double image effect, probably as an anti-counterfeit protection. The denomination, serial numbers and the Austrian eagle have red backgrounds.

Landmarks on Israeli Banknotes by Shmuel Aviezer

BANK OF ISRAEL SECOND SERIES (1958-1960)

Two themes characterize the designs of the banknotes of this series: the front sides depict types of individuals from different walks of life in modern Israel, while the back sides illustrate various archeological finds excavated in the Holyland. These themes were chosen by a special public committee, appointed by the then governor of the Bank of Israel, Mr. David Horowitz, after the motifs and surrealistic patterns incorporated in the banknotes of the first Bank of Israel series, met with vehement criticism by the public.



- 1) 1/2 Israeli Pound - Pioneer-woman soldier (front)
Tomb of the Sanhedrin in Jerusalem (back)



The tomb is part of a series of caves uncovered in north Jerusalem. Archeologists tend to agree that members of the Sanhedrin were buried there. The Sanhedrin was the religious, judicial and political authority in the Holyland at the time of the Roman rule (First century B.C.E. to Fifth century A.D.) The tomb is mentioned in rabbinical writings by those who visited Jerusalem in the fifteenth and sixteenth centuries.

Before the entrance to the cave, a square exedra has been hewn into the rock, within which a stone stool is installed to sit upon. The frieze above the entrance is beautifully decorated in old Hebrew artistic patterns. The tomb, with the adjacent other caves, had been cleaned in the early years of Israel and has since become a monument of historical importance.

2) One Israeli Pound - The fisherman (front) - mosaic from the floor of an ancient synagogue at Issafia on Mt. Carmel (back).



Issafia is a Druze-inhabited village, situated about 530 meters above sea level, on the mount of Carmel, near Haifa. It's name could be a confused version of Husseifa, an old village destroyed by the Crusaders in the 12th century.

The 6th century synagogue uncovered in Issafia is one of many synagogues in the Galilee where religious Halachic studies were maintained over the centuries. Its floor was decorated with a beautiful round, wreath-like mosaic design of blue and orange tints. In the hollow inside was the inscription in Hebrew: "Shalom on Israel".

3) Five Israeli pounds - The laborer (front)
Roaring lion on an ancient Hebrew seal found at Megiddo (back).



Megiddo, situated in the center of Galilee at the fringe of Jezreel Valley, is known in old times because many warring adversaries passed through the valley where many battles were waged. King Solomon reinforced its forts and built stables and roads for chariots. In the Christian tradition Megiddo became the symbol of the last

decisive war between the good and the bad that will take place at "Armageddon", employing the other name "Mageddon" as mentioned in Zecllariah 12, 11: "In that day there be a great mourning in Jerusalem, as the mourning in the Valley of Megiddon".

The finds unearthed in the excavation carried out in 1904 include fortified gates around the wall, stables, a deep underground tunnel that brought water in time of siege; also beautiful tablet pieces and seals. One tablet describes the annals of Gilgamesh in cuneiform (Accadian) letters. Also uncovered was a bronze base for a statue of Ramses the sixth dated 12th century B.C., a proof of the deep incursion Egyptian armies had thrust into the north part of the land. Among the seals was the one depicting a roaring lion and carrying the inscription "To Shema, the servant of Jerobam", apparently belonging to a high official of the administration of Jerobam, King of Israel in the era after King Solomon.

4) Ten Israeli pounds - The scientist (front)

Passage from the book of Isaiah in the Dead Sea Scrolls (back).



In 1947, in the caves of Judean desert close to the remains of Qumran, at the northern tip of the Dead Sea, Beduin shepherds found the first scrolls buried in clay jars. Some years later, more scrolls were unearthed in the vicinity of Ein Gedi in the Hever caves, some of which contained letters from Bar-Kochba. In one of the scrolls, full chapters from the Book of Isaiah were inscribed on parchment in today's Hebrew lettering. One scroll detailed the war between the sons of light and the sons of darkness.

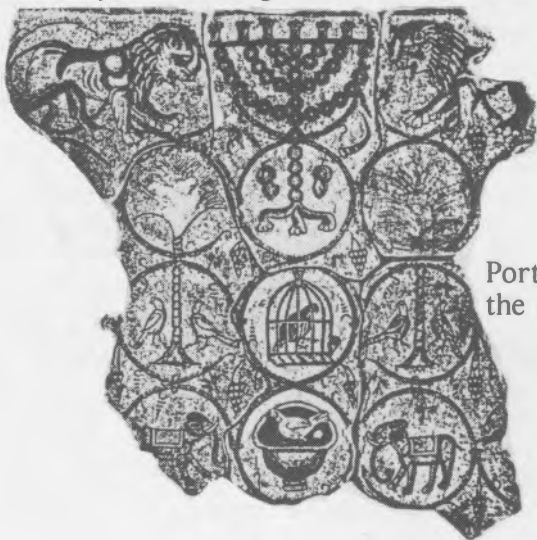
The first scrolls were brought to the leader of the Christian orthodox community in the old city of Jerusalem, and he transferred them to the United States. There the scrolls were purchased by Jewish leaders who cared to forward them for safe-keeping in the Shrine of the Book at the Israel Museum in Jerusalem.

5) Fifty Israeli pounds - Two young pioneers (front)
Candelabrum in mosaic from the ancient synagogue at Nirim in the
Negev (back).



Kibbutz Nirim was founded in the Negev as one of the eleven settlements established the day after Yom Kippur, on the sixth day of October, 1946. During the War of Independence the Kibbutz withstood Egyptian army's attacks and never surrendered. The settlers' motto was "not the tank can win, only the man".

The ancient synagogue uncovered at Nirim, supposedly built at the side of the ancient Maon, brought to light a rich mosaic floor including the exceptionally colorful mosaic rendition of the menorah, flanked by two ethrogim, one shofar and one lulav.



Portion of the mosaic floor at
the ancient synagogue at Nirim

to be continued

The Russian Loan of 1822 by Edward Schuman

Nathan Meyer Rothschild was born in Frankfurt in 1777. He was the third son of Mayer Amschel Rothschild and his wife Gutle, Orthodox Jews who lived in the Frankfort ghetto. Mayer Amschel was able to attend trade fairs held in the region and acquired knowledge of many different kinds of coins offered. He soon learned which were rare, and which were common, and of their value. He became the first professional coin dealer, whose sale and catalog of rare coins gained him entree to rulers of Europe. It was a short transition from coin dealer to money exchanger, and then to being bankers to royalty.

Mayer Amschel and Gutle had five sons, all of whom inherited the father's gift of making money. These sons established banking houses in England, France, Italy and Austria, and the Rothschild name soon became known throughout Europe and the then new world.

Nathan Meyer Rothschild founded the English banking house, which became the largest of the Rothschild enterprises and most important. A great mass of capital was accumulated by his banking house. Aside from his close relationship with his family, he had agencies in most major cities of the world, all of which conducted a variety of extensive business under his direction and supervision.

The Rothschild English banking house was among the first to promote foreign loans into England. While some securities circulated in minor ways, their payments of dividends in foreign currency and in foreign lands restricted their acceptance as an investment by the greatest majority of people who could afford to deal in such investments. Nathan Mayer Rothschild acumen and his genius at making money was so recognized that, aside from his brothers, he had many wealthy people who participated in his loans and other investments. They placed complete faith in his ability, and were ready at all times to contribute to whatever operation he proposed.

In 1822, Nathan Rothschild contracted for a loan to the Imperial Russian Government for the amount of £6,629,166 Sterling. This was one of the largest foreign loans ever to be made at that time. It was drawn up by Rothschild in such a manner as to make it an attractive investment, and within the means of a vastly greater number of people than any previously issued loan.

The loan certificates were printed with black ink on a very brittle type of paper. They portray, on the masthead, the famous double headed Imperial Russian eagle. The entire text of the obverse of the certificate was printed in Russian, with the exception of the denominations. There were three denominations that made up the issue. They were for Roubles 720, 960 and 3360, which was the equivalent of sterling £111, £148 and £518. The larger values represent a tremendous sum of money in the year 1822, and were suitable for syndicate use.

The reverse of the certificate is divided by a double line down the center and is overprinted with a brown color scroll effect. The left side contains an English translation of the Russian text from the obverse of the bond. The right side contains a French translation. It is evident that these bonds were also promoted by the Rothschild banking house in France as well as in England. It should also be noted that French, at that time, was a more universally spoken language than English.

A separate dividend warrant sheet was attached to each bond, with 24 coupons for redemption, carrying the rate of 5%. Each bond had two different serial numbers. The bonds have many rubber stamped ink notations to the effect of additional warrants which were issued in twelve year periods. There are also numerous impressed seals on the bonds, the most important of course being that of The Russian Loan 1822 contracted by N.M. Rothschild. Each of these certificate also bear the hand signed signature of N.M. Rothschild, as contractor for the loan.

The text of the three denominations of the loan are the same except for the denominational value. It reads on the 720 Silver Rouble - £111 as follows:

"Certificate of a Perpetual Annunity in the Great Book of the Public Debt of the Imperial Commission of the Sinking Fund, representing a capital of Seven hundred and twenty silver roubles = £111 Sterling. Entered the 1st of March 1822 Book No. - Folio No.-- Series No.-- Letter No.--.

The bearer of this certificate is entitled to an annuity of thirty six silver roubles, payable half yearly at his option in St. Petersburg or London namely eighteen silver Roubles on the first day of March, and eighteen silver roubles on the first day of September. If in St. Petersburg, in silver roubles of the weight and standard now current; if in London, at the rate of three shillings and one penny sterling per silver rouble; in both instances on presentation of the dividend warrants then due.

The bearer of this certificate on application to the Commission of the Sinking Fund, may cause it to be converted into an inscription in the Great Book, in his own name, or that of any person or persons whom he shall designate - in which case the dividends will be payable in St. Petersburg only, at the periods above mentioned, and the transfer, or cession of such inscription be made according to the existing regulations.

Twenty four dividend warrants are hereunto attached. If when the last becomes payable, and the capital has not been redeemed or inscribed in the Great Book, twenty four similiar warrants will be issued, and so forward, and in such a manner as to secure to the holder of this certificate the due payment of this annuity in St. Petersburg or London. A special Fund of one percent on the amount of this loan is appropriated for its redemption.

IMPERIAL CREDIT DE RUSSIE
S. A. M. T. H. A. M.
N° 17



PARIS LES EMPLOYS
DU 15 SEPTEMBRE 1856
AU 9 MARS 1860.
A PARIS SEULEMENT

N° 66904

N° 12709

ROUBLES 720

1822 года.

£ 100 Sterling

НЕПРЕРЫВНЫЙ ДОХОДЪ ПО 3 НА СТО.

Свидѣтельство о непрерывномъ доходѣ на капиталъ, внесенный въ Государствен-
ную долговую книгу Комиссіи по погашенію долговъ, состоящій въ семи стахъ двад-
цати рубляхъ серебромъ, и сорока пяти фунтахъ стерлинговъ.

Записанный 1^{го} Марта 1836.

Книга / стр. 95 а займа Лип. 6

Предъявитель сего Свидѣтельства имѣетъ право на непрерывный доходъ, заключающійся въ тридцати шести рубляхъ серебромъ, платимый чрезъ казначе по его произволу въ С. Пе-
тербургъ или Лондонъ, а именно: сорокапятихъ рублей серебромъ 1^{го} числа Марта и сорокапятихъ
рублей серебромъ 1^{го} числа Сентября; естли въ С. Петербургъ, то сорокпятихъ рублями настоящего
года и пробамъ, естли въ Лондонъ, то по три шиллинга и одинъ пенс стерлинга за каждый сере-
бряный рубль: въ томъ и другонъ случаев по предъявленіи купона на причитающіеся въ платжу
непрерывный доходъ. Предъявитель сего Свидѣтельства имѣетъ, представляя оное въ Государствен-
ную Комиссію погашенія долговъ, требовать, чтобы вмѣсто оного выданъ былъ безсрочный би-
леть на туто сумму на его имя, или на имя лица, или лица, которыя онъ назначитъ: въ такомъ слу-
чай непрерывный доходъ имѣетъ быть платимъ пономъ въ С. Петербургъ въ вышеустановленные сроки,
и транспортиръ или передача таковыхъ билетовъ должна быть производима по существующимъ пра-
виламъ.

Въ случаѣ смерти купона предъявитель въ томъ Свидѣствѣ, имѣетъ при наступленіи срока посто-
янно изъ нихъ, или изъ нихъ, или изъ нихъ, или изъ нихъ, или изъ нихъ, или изъ нихъ, или изъ нихъ, или изъ нихъ,
предъявляя къ получению непрерывнаго дохода въ С. Петербургъ или Лондонъ.

Прим. Особенный фондъ или капиталъ, составляющій (каждому) одинъ процентъ со всей суммы сего
займа, возлагаетъ на выкупъ его.

Выписка изъ Устава Комиссіи:

22. Безсрочный непрерывный доходъ, равно какъ и платежи срочныхъ долговъ: производится и въ мир-
ное и военное время безъ всякаго различія, въ дружественной ли или непріязненной націи при-
надлежитъ выдѣлчивать.
23. Въ случаѣ смерти иностраннаго вкладчика безъ завѣщанія, безсрочный долгъ имѣетъ принадлежать
его наследникамъ по порядку и правамъ наследія той націи, въ которой онъ принадлежалъ.
24. Капиталомъ, въ безсрочный долгъ обращенномъ, составляетъ незыблемую собственность вкладчика,
не подверженную конфискаціи ни по казеннымъ ни по частнымъ налогамъ, исключая, естли весь или
часть капитала представлена въ залогъ по подраданію, или другимъ сдѣланъ съ казною или част-
нымъ людьми, или въ обезпеченіе нѣка; въ такомъ случаѣ оный подлежитъ общему праву казен-
наго залога и изыманія. Равнымъ образомъ таковы капиталы ни въ какомъ случаѣ не подлежатъ
ни какому налогу.
25. Никто не имѣетъ быть противъ его воли принужденъ въ обратномъ полученію всего или части
капитала, въ безсрочный долгъ погашеннаго. Но дабы съ другой стороны предоставить какому
болѣе удобности обратити оный, когда пожелаетъ, въ наличныя деньги, Комиссія имѣетъ упо-
треблять на выкупъ оныхъ по курсу особый капиталъ погашенія, ежегодно сворятъ платежи
непрерывнаго дохода на процентъ сей назначенный.

За Управляющаго С. А. М. Т. H. А. М.

Възвѣдатель Г. А. М. Т. H. А. М.

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1836
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1859
1860

Imperial Credit of Russia
Paris
1836
1856
1858
1859
1860

The payment of the perpetual annuity, as well as the payment of the outstanding debts, will be in effect at the time of Peace as well as in time of War, without distinction, whether the creditor belongs to a friendly or hostile nation.

If a foreigner, proprietor of inscriptions dies intestate, the inscriptions shall pass to his heirs, in the order of succession established by the Laws of the Country of which he was a subject.

The capital placed in the perpetual debt, being considered as an inviolable property, shall be exempt from sequestration, both from claims of the Crown and those of individuals, unless these capitals, in whole or in part have been given as security for contracts of provisions, or by any other Articles of Agreement, whether with the Crown or with private individuals, or for the purpose of bailing any claim in which case they are subject to the general Laws, concerning mortgages and bails, These capitals are likewise exempted in all cases from any tax.

No person can be constrained to take back the whole or a part of the capital placed in the Perpetual Debt. But to facilitate to the Proprietors of Inscriptions the means of converting them, when they desire it into ready money, the Commission will employ annually for the purpose of repurchasing them at the current price, a Capital of the Sinking Fund which shall be assigned beyond the fund necessary for the payment of the perpetual interest.

Signed by the Director of the Commission."

This was the first time that arrangements were made for the payment of dividends on foreign loans in London. All of the effects of fluctuation in currency exchanges was done away with by fixing the rate in Sterling. Should the dividends not be available at the due dates, which happened in some instances, the resources of the House of Rothschild enabled him to make the appropriate advances, while his influence and perseverance enabled him to recover the money.

It is said that of all the many Rothschild government loans, the Russian Loan of 1822 was the only one in default. After the Russian revolution in 1918, the communist regime which followed refused to acknowledge the past debt of the Czars.

These certificates are now 175 years old. Because the paper they were printed on is extremely brittle, each crack or bend means a tear or separation. To find a bond that is intact is a rarity. Also during the period from 1918 to the present day, when interest was not paid on these bonds, Europe has gone through several major wars. The fact that any remain today is wonderful.

Several years ago, in hopes of receiving new loans, the U.S.S.R agreed to pay back the loan principal, exempting the interest. Some poor specimen remnants were redeemed. It should be noted that with the advance of the autograph collecting business, a hand signature of Nathan Meyer Rothschild has in itself considerable value.

The illustrated specimen is in the editor's collection.

The "Ruby" Coin of the Island of San Andres in the Caribbean

By Mordechai Arbell

In 1965, when I was a consul of Israel in Bogota, Colombia, I received a visit to my office by a Jew from the island of San Andres. He had come to invite my family to be with his and the several Jewish families on the island and share with them the feast on Pesach eve. I gladly accepted the invitation.

San Andres is a speck of an island off the coast of Nicaragua in the Caribbean Sea. During the 19th century it was abandoned land. Between the two World Wars, Nicaragua and Colombia competed for sovereignty over the island. The matter was brought before the Permanent International Court of Justice in the Hague. The Court decided that San Andres should belong to Colombia, as it was historically in the sphere of influence of the Spanish Governor of Cartagena, Colombia.

I was also told me that in the closing years of the 19th century and in the beginning of the 20th, the island virtually belonged to a Jew named Isaac Rubinstein. The only coins on the island were minted by Mr. Rubinstein and were called "Rubies".

After a very nice and kosher feast, I collected the versions of the island's history as given by the Caribbean governor and other prominent citizens. I was told that a Jew, Isaac Rubinstein, had been sailing on his ship from the United States to Panama in the last years of the last century. For some mechanical reasons, the ship had to anchor in San Andres for repairs.

He was surprised to see the island populated by former African slaves, some 200-300 souls, living a desperate life, hungry, abandoned, and emaciated. Stories tell that they were slaves from Jamaica brought to the island by the famous Buccaneer Henry Morgan, who had made the island his base. We were shown the Morgan Cave where his ships had anchored, and the stream where he had washed and repaired his loot. The slaves were brought to be his servants. When Henry Morgan was nominated Deputy Governor of Jamaica, the slaves were abandoned to their fate.

Isaac Rubinstein saw the palm trees, the navigable bays, and the fresh water and decided to set up a copra producing plant on the island.

The plant brought prosperity to San Andres. Rubinstein imported an Adventist priest and then built an Adventist Church for the islanders, so that the Sabbath was kept on it by both Christians and Jews.

As the island had no money of its own, Rubinstein had his own coins minted which became the only legal money on the island. The coins were called "Rubies" and the island assumed the name "The Island of Rubinstein."

My wife and I spent several days looking for the coins. We were directed to "old man Wilfred," living in a hut on the only hill on the island. He had been the valet of the Rubinstein family. He was well into his ninetieth years, and told us stories about the coins. But he added that the Colombian authorities had confiscated and destroyed all of them. "Old woman Charlotte," who was about 100 years old and had been the family servant repeated the same story about the coins as had been previously told.

Isaac Rubinstein had a son who was born on the island. That son never married. We were told he became a beachcomber, addicted to drink, and had died in the 1950s. He was buried by the Adventist Church. A Star of David was embedded on the wet marker of his grave.

Today San Andres is a free trade zone of commerce, and people visit it to purchase duty free items. Several elegant shops have been opened, some of them belonging to Jews, our hosts.

All of the Jewish families came to the airport to see us off. Suddenly a small boy on a bicycle came peddling up and told us that we have greetings from Wilfred and Charlotte. They had met after we visited them and decided to give us one coin each, the only coins they had.

The reason for their generosity, we were told, is that we live in Jerusalem, and Rubinstein would have been pleased that his coins came to Israel.

We donated one of the coins to the coin collection of the Kadman Museum, part of the Tel Aviv "Haaretz" Museum. The other coin we keep in our house in Jerusalem.



ADAPTED FROM

Our Man in Damascus by E. Ben Hanan

Ely Cohen was an Israeli spy who managed to infiltrate the Syrian leadership and convey to Israel a wealth of information regarding Syrian defense and weapons. This information enabled Israel to defeat Syrian forces within a matter of hours in the 1967 Six-Day War.

His father was a shopkeeper from North Syria, but Ely was born in Alexandria, Egypt in 1924.. He was an outstanding pupil both at the Lycee high school and at the Midrasha (the Institute of Higher Hebraic Studies). He considered himself a patriotic Egyptian as well as a Jew, and participated in anti-British street demonstrations, working for the Nationalist Movement for a free Egypt. His hobbies as a youth - photography and collecting pictures of weapons - were to be very useful in the future.

In Alexandria, he studied applied electricity at Farouk University but the establishment of the State of Israel saw growth of anti-Semitism, and he and other Jewish students were forced to leave the university. He became dedicated to underground Zionist activities and was recruited to a ring of young Egyptian Jews in what became known as the Lavon Affair. Ely was sent to Tel Aviv for three months basic intelligence training. They was ordered to sabotage public buildings in Alexandria, the idea being to damage American and British property in order to create tension. Fortunately no arrested members of the "ring" mentioned his name, and after four months of imprisonment due to implication from various documents, he was released. He was jailed again after the 1956 Suez operation and interned by the Egyptians on the "Marianis Rosso" ship which contained a miniature torture chamber. He was later released and expelled from Egypt.

Arriving in Israel in 1957, he first worked as a translator at the Ministry of Defense and later, after an initial refusal, he joined the Mossad. He was sent to Syria to try and infiltrate the higher ranks and send information to Israel. He was given a new name, Kamel Amin Tabet.

In order to establish his cover he was sent to Buenos Aires where, posing as a successful businessman wanting to return to his fatherland in Syria, he was accepted in Syrian society. He made useful contacts including Amin al-Hafez, the military attache who was to become chief of staff and president of Syria. After several months he left Argentina with letters of recommendation to people of importance in Damascus.

During his three years in Syria, his cover was so good that two weeks before his capture his name was put forward by members of the National Revolutionary Council for Minister of Information post in the upcoming cabinet realignment, and several influential officers suggested he be appointed deputy minister of defense.

Cohen convinced his acquaintances he was a committed Marxist and and he rose quickly in the Arab socialist Baath Party. He often told his Arab friends that he was skeptical about the readiness of Syria's armed forces. As a result, he was invited to inspect the lines along the border with Israel a number of times. The Mossad received sketches of bunkers and precise coordinates of artillery emplacement (hidden in the backgammon boards he exported to Europe.

One of his missions was to obtain information about the Syrian scheme for rerouting the waters of the Jordan, which would have endangered Israeli irrigation and its main water supply. Feigning interest in buying land in the area, he was able to 'acquire' a map with the intended project delineated. The project was consequently blown up by the Israeli air force.

In January 1965, while sending a message to Israel, he was caught by new tracking equipment which detected his transmitter. His photo laboratory, film, soap filled with plastique, second transmitter and tape recorder, built into the wall of the green guest room, were all discovered in the search of his apartment.

Initially the Syrians thought he was an Arab but when interrogated in depth on Muslim customs, it became apparent that he was not. He underwent third-degree torture under which he admitted, "I am an Israeli operative employed by the Mossad. My name is Eliahu ben Shaul Cohen, and I live with my wife and three children in Bat Yam, near Tel Aviv. All I will add is that I have operated in the best interest of my country." He was condemned to death by a Syrian military court.

Despite worldwide appeals for clemency (from the Pope, President de Gaulle, etc.), he was publicly hanged in Damascus in 1965.. Many attempts have been made to have his body returned to Israel but the Syrians have refused. An attempt made by agents to retrieve his body was aborted when the group was pursued by border guards and forced to leave the body behind.

A privately made medal honoring this great Israeli hero was issued many years ago. As far as the editor knows, this is the only known medallic issue honoring this true National Israeli hero.



Tevya & Motl's Creator by Dan Miron

Shalom Rabinovitch was born in Pereyasev, Ukraine in 1859. His father was a wealthy grain and lumber merchant. During his happy early years he displayed a talent for mimicry, much to the embarrassment of his parents, and memorized the minutest details of village life.

Due to the dishonesty of a partner, his father's business failed and the family operated an inn. At the age of twelve Shalom began to read current Hebrew writings and write his own versions. In 1872 his mother died of cholera and he lived with his grandmother until his father remarried a shrewish woman whose complaints and curses would provide the inspiration for his first opus, an alphabetic dictionary of his stepmother's curses.

The budding writer spent his free time studying the numerous cantors and musicians who stayed at his father's inn. They would form the basis of two of his early novels, Yosele Solovye and Stempenu. At the age of sixteen he fell in love with one of these cantor's daughters. She eloped with a Russian youth and he fell sick. Upon his recovery he worked for a while as a teacher in a school and then became a tutor for the daughter of Elimelech Loyev, a rich land-owner.

He tutored for three years, until Loyev discovered that tutor and pupil were in love. Following his dismissal he went to Kiev, lost his savings, and was deported back to Pereyaslav. From 1880 to 1883 he worked as the government-appointed rabbi in Lubni. There he continued the Hebrew writing he had begun as a tutor and published several sketches. Hearing about the Yiddish Weekly *Dos Yidische Folksblat*, he submitted some recent works in Yiddish, a daring act for an intellectual and a rabbi. In order to conceal his identity from his father and recent father-in-law (he had married Loyev's daughter) he adopted as the penname Shalom Aleichem (the Jewish greeting - literally "peace to you").

Entering the business world he found that he was "...for four hours a day a wheeler-dealer on the bourse,...but from about five o'clock in the afternoon, I am Shalom Aleichem." His father-in-law's death, in 1885, made him wealthy and he devoted much more of his time to writing. He published *Natasha*, his first novel in 1884 and five more followed from 1884-1890, including *Sender Blank*. In 1888 he founded a literary Yiddish annual, *Di Yidische Folksbibliothek*.

This idyllic and productive period ended with bankruptcy on the stock exchange. The writer was forced to flee Russia and returned only only in 1891 when his mother-in-law settled his debts. He worked as a stock and insurance broker and in 1892 published the first of Menachem Mendel tales, "London!" The year 1893 found him once again on the Kiev stock exchange. He now wrote his first play,

became the central figure in the Kiev Jewish literary scene, and discovered Zionism.

By 1899 he was a regular and popular contributor to Yiddish newspapers in St. Petersburg and Warsaw. Shalom Aleichem left the stock exchange in 1903 to become a full time writer. Financially he did poorly but his works were popular and he was hailed as a Jewish folk hero.

The Kiev massacres of 1905 and the first Russian revolution of that year drove him first to Switzerland and London and then to New York, where he hoped to support himself through his writings and lectures. After the failure of two of his plays, he returned to Europe in 1907. He continued to write for the stage, lectured throughout Russia and became famous for his readings and recitations. His twenty-fifth anniversary as a writer found him ill from tuberculosis. Much of the rest of his life was spent at summer resorts and spas in Italy. In bed he wrote *Motl, the Son of Peyse the Cantor* and began work on *Wandering Stars*.

His fiftieth birthday was celebrated world-wide in the Jewish communities. A committee of authors acquired the rights to his works from his various publishers and issued a collected edition with Shalom Aleichem as beneficiary, providing him with a regular income. His works began to be published in Russia and he translated some of his Yiddish works into Hebrew. He published a new series of Menachem Mendel letters, and *Tevya* and *Motl* stories.

In poor health, he continued writing and toured Russia and Europe, returning to the United States in 1914, soon after the outbreak of World War I. There, the death of his son Misha in 1915, and news of the fate of many Jews in the war zones, worsened his health. He died in 1916.

Tens of thousands of people escorted his funeral and almost all of the stores and factories on the Lower East Side closed on the day he was buried. Shalom Aleichem's works have continued to be popular; they are still being published and translated - even into Chinese.

Your editor discovered the photograph of the medal which illustrates this article in Sylvia Haffner's photo files in the A.I.N.A. warehouse. The medal memorializes the centennial of his birth, but nothing else is known of the medal's manufacture or the artist.



Israel's Second President by D.A. Wertheim

Itzhak Ben-Zvi, eldest son of Zevi Shimshelovich, was born in the city of Poltava in the Ukraine in 1884. He was educated in both a traditional and modern yeshiva. He entered the University of Kiev in 1905 but his schooling was suspended by the general strike that year.

During the pogroms in November, 1905 he played an active part in the Jewish self-defense organization in Poltava. He attended the founding conference of the Poale Zion socialist party with his childhood friend Ber Borochoy, and played an important part in the organization's policy making.

In June of 1906, during a search of Ben-Zvi's parent's home by the Russian police, they discovered a cache of weapons belonging to the self-defense organization that Itzak Ben-Zvi headed. His father, brother, sister and aunt were caught and sentenced to prison, with his father being exiled to Siberia.

Itzak was able to escape from the Poltava police and in 1907, the following year, he was able to immigrate to Eretz Israel where he forged a life-long friendship and collaboration with David Ben-Gurion. Together they established the Eretz Israel branch of Poale Zion, which stood for a fusion of democratic-socialism and Zionism. It called for the revival of the Hebrew language, and a return to the soil using Jewish labor, and self-defense.

Before World War I, he was one of the patriarchs of the Ha-Shomer, the Watchman Defense association which was the forerunner of Jewish self-defense in the country. He also founded the print workers union, and served as a delegate to miscellaneous Zionist and socialist gatherings.

In 1914, his law studies in Istanbul were abruptly terminated by the war. A year later he and Ben-Gurion were expelled from Palestine by the Turkish authorities. They proceeded to the United States and engaged in Zionist Socialist work.

In 1917 they joined the Jewish Legion, coming back with it to Palestine a year later as part of the British Army in the British Royal Fusiliers.

In the 1920s Ben-Zvi became one of the founders of the Histadrut Trades Union Federation, the Ahdut ha-Avodah labor party and became a senior official in both. In 1927 he was elected a member of the Jerusalem municipal council. From 1931 to 1944 he served as chairman of the National Council of Palestinian Jewry (Va'ad Le'umi), which looked after the affairs of the country's Jewish community in the spheres of health, welfare, education, religious matters, and local authorities, and became its president in 1945.

During Israel's War of Independence, he was one of the leaders of the beleaguered Jewish community of Jerusalem. His son Eli fell in battle during the war.

Itzak Ben Zvi was elected to Israel's parliament, the Knesset, in 1949 and 1951. He was nominated to be Israel's second president following the death of Chaim Weizmann, and was elected to this office three times, an unprecedented feat, thanks to his enormous popularity. He served from 1953 to 1963 and died shortly after the beginning of his third term.

A modest man, he endeavored to bring the exalted office of the president closer to the people of Israel, who at that time were then being welded into a nation as the massive immigration streamed into the country. He inaugurated an open house policy inviting the public to the presidential residence on holidays. He paid particular attention to Israel's minorities and became an advocate for the rights of the small Samaritan community, on whom he wrote a standard work.

A noted scholar and researcher, his field of study was the history of the Holy Land and the special character of various Jewish communities in the Diaspora. He was a prolific writer who authored books and articles in these areas, including *The Exiled and the Redeemed* (Philadelphia, 1957), and encouraged research and publications, founding the Ben-Zvi Institute for the Study of Middle Eastern Jewish Communities. As a distinguished ethnologist he authored such books as *Arabs & Moslems* (1926), *The Moslem World & the Arab World* (1937) and *Four Hundred Years of Turkish Rule in Palestine* (1955).

He rose above the daily political tumult, able to find that which united and bridged over differences. His complete works, including diaries, letters and articles was republished, starting in 1965, by Yad Izhak Ben-Zvi, a memorial institute founded to perpetuate Ben-Zvi's interests and work.

Rachel Yanait Ben-Zvi, his wife (1886-1979), was also a leader of the Labor movement and a pioneer of Jewish self-defense. She founded various educational institutions including an agricultural school for girls in Jerusalem. Her memoirs, *Coming Home*, appeared in 1963.

The illustrated medal, part of the collection of Great Jewish Portraits in Metal, in the Jewish Museum in New York City, was commissioned by Samuel Friedenberg. The medal is of cast bronze, 5" by 4 1/16 inches and was sculpted by F.J. Kormis, who created a classic rendering of the human likeness..



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. I saw a listing of a "kinetic" medal. Does this pertain to kin like grandfather, son, grandson as Moses, Issac and Jacob or husband, wife and children?
R.F., Wilmington, DE

A. A kinetic object is one that is designed to move when a force is applied. Example is a windmill that will remain stationary until the force, the wind comes about. A water wheel is made to rotate by the direct action of water.

Israel has issued a few kinetic medals. The Israel SM100 features a square with a Star of David on one side and a stylized Menorah on the other. This square rotates within the circular cutout of a hexagon. The hexagon in turn rotates within a larger ring. These three movable but attached parts are within a rotating six candelabra stand and give the appearance of a menorah. The "Dov" kinetic medal consists of two moving parts. A dove is joined to a ring and is rotating within it. In the "Noah's Ark" medal, the kinetic feature allows the animals to board two by two. In this case, the force used to raise the gangplank to the up position and closing the hull of the ark is universally believed to be the rising water.

Q. In the May-June issue of THE SHEKEL on page SM-152 of Israel's Money and Medals updates, a listing of the Jerusalem 3,000th Anniversary (SM -187b) gold medal which has an issue price of \$299. How much is the market value of the gold in this medal?

G.G., Passaic, N.J.

A. The gold Jerusalem medal weighs 15 gms. and has a fineness of .750. A troy ounce of gold is equal to 31.1035 gm. The following formula is for all gold and silver coins.

Gross weight

$\frac{31.1035}{\text{Fineness}} \times \text{Fineness} = \text{bullion value}$

With your Jerusalem Medal, we take the weight 15 gms. and divide it by 31.1035 which equals .48226 and multiply it by its .750 fineness which shows the medal contains .3617 ounces of fine gold. In the financial section of today's New York Times, (4-30-97), gold is listed at \$340 per ounce.

Multiply .3617 fine gold by \$340.- the price of fine gold and you get \$122.98, the bullion value of pure gold in the Jerusalem medal yesterday's afternoon.

A Jewish Freedom Fighter by Fred Bertram

On the third floor of the Temple House in Vienna, there was born on July 21, 1833, a Jewish boy who was destined to earn a place in American Jewish history as a "fighter for freedom." One year after his Bar Mitzvah, August (Anshel) Bondi (Bondy), 1833-1907, became the youngest member of the militant and revolutionary Vienna Academic Legion. At 14 he took part in the student uprising against Metternich, which although starting as a student prank ended in a full-blown revolution and blood bath.

At 15 he became a member of the Austrian National Guard and Legion, helped build barricades and fought the emperor's soldiers with paving blocks. Many Jewish youths of Vienna were among those who perished.

Both sides of Anshel's family were prosperous and ranked high in Prague society but the political upheavals in Europe followed with hard times and the bankruptcy of the Bondi textile and export business in 1846. Yet the children continued with their studies and Anshel entered the university early in 1848.

After the Austrian revolution had been suppressed by the military, the restless Anshel announced he was going to Hungary to join the revolutionary legions under Louis Kossuth. When the boy's parents suggested they all emigrate to free America instead, he immediately fell in with the idea. The family left Vienna on September 6, 1848 and reached New Orleans on November 10th.

The Bondi's arrived in St. Louis by river boat but the wanderlusting Anshel took off and spent the years 1848-1855 traveling up and down the Mississippi clerking, roustabouting on the levees and did a turn as a bartender on a river packet. He tried to join a group going to Cuba to fight the Spaniards but the venture failed. He tried to join Commodore Perry's first expedition to Japan but missed by one day. From time to time he returned to St. Louis, to Leavenworth and to Louisville, Kentucky, where the family finally settled on the advice of a friend named Dembitz, who became Justice Brandeis' grandfather.

The country and Congress at this time were seething over the Kansas-Nebraska controversy whether these new territories were to be free or slave states. The Kansas-Nebraska act of 1854 decreed that in 1855 the settlers in the Kansas territory would decide by vote whether Kansas would be a slave or a free state. Pro-slavery "Border Ruffians" and anti-slavery "Free Staters" poured into the Kansas territory, hoping to capture the vote.

Anti-slavery forces appeared to hold the upper hand, but on the day of the election some 5,000 heavily armed pro-slavery Missourians swarmed into the territory, overwhelmed the polling places, captured the ballot boxes and elected a pro-slavery legislature. Once in control they launched violent attacks against anti-slavery settlers.

In 1855, Bondi and two friends, Jacob Benjamin and Theodore Wiener struck out for the lust Osawatomie lands in Kansas to stake out claims to farm lands and to open a warehouse and store. The settlement which grew around the store was called Weinerville.

John Brown (1800-1859), the radical abolitionist remains one of the most controversial figures in American history. Some see him as a principled freedom fighter, others as an outlaw. Brown led Free State forces in Bloody Kansas, which many historians see as a rehearsal for the Civil War, and reached the height of his notoriety in a raid on the Federal arsenal at Harpers Ferry, Virginia, in 1859.

Not well known is that three immigrant Jews were among Brown's small band of anti-slavery fighters in Kansas: Theodore Wiener, from Poland; Jacob Benjamin, from Bohemia; and August(Amschel) Bondi from Vienna.

John Brown moved to Kansas in 1855, and his anger rose at the mistreatment of the anti- slavery majority. In May 1856, Brown led a raid on a company of Border. Ruffians at Pottawatomie Creek and massacred more than a dozen of its leaders. The next day, Brown and his men captured 48 pro-slavery fighters at the Battle of Black Jack, a few miles from Palmyra.

Bondi, Benjamin and Wiener all fought with Brown at Black Jack. In Bondi's account of the battle, which can be found in his papers at the American Jewish Historical Society, he recounts marching up a hill beside Brown, ahead of the other men.

"We walked with bent backs, nearly crawled, that the tall dead grass of the year before might somewhat hide us from the Border Ruffian marksmen, yet the bullets kept whistling.... Wiener puffed like a steamboat hurrying behind me. I called out to him, *Wu, was meinen Sie jetzt* (Now, what do you think of this. His answer *Sof odom moves*, a Hebrew phrase meaning "the end of man is death" or in modern phraseology "I guess we're up against it."

Bondi later wrote of Brown's leadership. "We were united as a band of brothers by the love and affection toward the man who, with tender words and wise counsel ...prepared a handful of young men for the work of laying the foundation of a free Commonwealth.... He expressed himself to us that we should never allow ourselves to be tempted by any consideration, to acknowledge laws and institutions to exist as of right, if our conscience and reason condemn them."

Night raids were made both ways across the border. Bondi was one of the organizers of the famous Kansas "Jayhawkers." When peace finally came, Kansas remained a non-slave state.

From 1856 until the Civil War broke out, Bondi tried merchandising, farming and trading with the Indians, without much success. Bondi, Wiener and Benjamin founded the city of Greeley, Kansas. In 1860, Bondi married Henrietta Einstein who was born in Bittenwiesen, Bavaria and who came to America about the same time as the Bondi family.

When the guns boomed on Fort Sumter on April 12 and 13, 1861, it wasn't long before the humble Bondi cabin on the Greeley farm became the scene of a family debate as to whether the restless Anshel should remain with his wife and infant son or enlist in the Union army. His mother, Malka, made the decision. "As a Jew I had the duty to defend the institutions which have equal rights to all beliefs."

On November 2, 1861, Bondi saddled his half-breed mare and with his neighbors rode off to Fort Lincoln. With the 5th Kansas Cavalry, Bondi took part in the Battle of the Black River, the Battle of Pine Bluff, Arkansas and in hundreds of skirmishes. In the retreat of the Union forces following the Battle of Monticello Cross Roads, Arkansas, he was badly wounded and left for dead on the field. During the night he was found and cared for by an old man and his son who was a rebel lieutenant on sick leave. Later in the day a Union detail with a surgeon and under a flag of truce, removed him to the Post Hospital. This was in September, 1864. By November he was able to travel to Leavenworth and final discharge. From there he returned to Greeley and his family after an absence of three years.

Bondi fathered eleven children. He again tried merchandising and farming but had a hard time supporting his family. Subsequently he began to dabble in politics. He became Register's clerk in the U. S. Land Office. In 1881 he was elected Police Judge. It is said he could have risen higher in politics had he been willing to compromise his principles with those of the politicians of his time.

On September 30, 1907, after a round of visits to the families of his sons and daughters, he dropped dead on a St. Louis street. At Salina, Kansas, the Jewish burial rites were followed by the Masonic rites. The courts closed for the day in his honor. The hearse was followed by a large contingent of Masons, Elks, Odd Fellows and veterans of the Grand Army of the Republic. At the cemetery, *Kaddish* was recited by his sons and grandsons.



The numismatic illustration is the August Bondi Medal #47 of The Medallion History of the Jews in America, sculpted by Karen Worth.. The medal portrays a likeness of Bondi, from a photograph, and a symbolic rendering of a slave auction.

Poland's Destroyed Jewish Communities. Numismatically Remembered

Teschen by Meier Lamed

Teschen (Czech Cesky Tesin, Polish, Cieszyn), is the name of a town in Silesia, the Capital of the Duchy of Teschen in the Middle Ages. Teschen was divided between Czechoslovakia and Poland in 1920, incorporated entirely in Poland in 1938, and redivided again in 1945.

The first Jew received permission to settle there in 1575, and in 1640 the Jewish customs collector of the duchess was permitted to acquire a cemetery for the community. In 1785 the cemetery was sold to the 88 Familiants of the district. The Familiant system was used to regulate the number of Jews in Bohemia, Moravia and Silesia entitled to found families. The laws were introduced in 1726 to effectively curtail the numbers of the Jewish population by limiting the number of marriages.

The number of families fixed were 8451 for Bohemia, 5106 for Moravia and 119 for Silesia. These regulations remained in force, with some minor alleviations until 1848. According to this system, no Jew could marry and found a family unless he possessed one of the "family numbers." This could only be transferred to the eldest son at the age of 24 after the death of the Familiant. If the family had only daughters, their number would expire upon death of the Familiant.

In addition, Jews were only permitted to reside in places to which they had been admitted before 1726. Alleviations were introduced which tended to favor the upper or professional strata in Jewish society, with marriage permits being issued to second and third sons against high payments. This system forced many Jews to marry secretly and children of such marriages were deemed to be illegitimate and forced to carry their mother's name. It was not until 1847 that fathers were permitted to acknowledge their fatherhood and some quasi - legitimacy was established. Because of the Familiant system, a large number of Jews were not permitted to settle permanently in one place and wandered around the country. They contributed greatly to the creation of the stereotyped "beggar" group.

In 1848 the authorities expelled some Jews living in the town, and those living in the vicinity were attacked by the populace. Before the plebiscite determining the future of the town which was held in 1918. Polish nationalists threatened the Jews with pogroms if they voted for Czechoslovakia. The Czechoslovakian government dispatched Alfred Fuchs, then a Czecho-Jewish functionary to influence the Jews in favor of the Czechs.

There were 1,313 Jews living in the town or about 8.5% of the total population) in 1890; 1,666 (9%) in 1900, 2,063 (10%) in 1910, and 1,148 (10.8%) in 1921 and 1,148 (10.8) in 1930. In the Polish part of the town (Cieszyn), the Jewish population numbered 1591 or approximately 10% of the population in 1921.

Before the beginning of World War II, the community had a spirited Jewish presence, supporting two synagogues, two cemeteries a communal center, and several charitable societies. In May 1939, two representatives of the Jewish National Party were elected to the municipal council.

The community was dissolved immediately at the beginning of World War II after Germany invaded Poland in September 1939. Cieszyn Jews endured the same fate as all other Polish Jews suffered under the Nazi occupation. The few Jews remaining in the city in 1943 were deported to death camps. A small congregation was reestablished after World War II, but left for Israel because of the anti-Semitism of their Polish neighbors.

The numismatic illustration is most unusual in that one side of the banknote is printed in Polish with the name of the town as Cieszyn. The other side, printed in a different language refers to the town as Teschen. This note is part of the notgeld series of paper money issued after World War I.



The Dresdner Bank by Joaquin O. Ronall

Kaskel or Kaskele is the name of a 17th-century family of German Court Jews and bankers. They settled in Dresden, Saxony, from Poland, during one of the Polish-Saxonian unions and became court bankers to the royal house of Saxony and Poland. They became bankers to the government, and founders of the Dresdner Bank, one of Germany's leading commercial bank

The first prominent member of the family was Jacob Kaskele (d.1778), who in 1772 was appointed court agent. Several of his eight children, too, served as court agents in Warsaw and Dresden. One member of the family became a commissioned officer in the Austrian army in 1813.

Michael Kaskel, born in 1775, continued in the family's banking business. He also acted as a purveyor to the Saxonian army and the mint, in addition to wider-ranging trading activities. Michael's son Karl (1798-1874), who acquired citizenship in Dresden in 1830, rose to be privy councillor and consul general for Sweden and Norway. He later converted to Christianity when in 1868, he obtained Austrian nobility. With the cooperation of three great Jewish banking houses: the Rothschild family of Frankfort, the Oppenheims of Cologne, and Bleichroeder of Berlin, Karl Kaskal incorporated his banking firm and formed the Dresdner Bank in the city of Dresden in 1872.

In 1881 the bank opened up offices in Berlin. It soon spread throughout Germany and by the 1890's had offices in Hamburg, Bremen, Nuremberg and Hanover. Its expansion usually took place by absorbing private banks. By continuing to expand, even before World War II, it became one of Germany's leading banks. Its connections with Berlin, East Germany and eastern Europe enhanced Dresdner's position in the post war period. It is today one of the three giant banks in Germany.

The Kaskel family was unable to benefit from their bank's success. The Nazis expropriated the bank like all other Jewish-owned business houses.

The numismatic illustration is of a One Thousand Mark share certificate of the Dresdner Bank issued in 1917.



The Last Insurrections by Guiseppi Ricciotti

Trajan died on August 8, 117 and was succeeded by Hadrian as Emperor of Rome. Hadrian's reputation as "the restorer" was led to foresee better tidings for the Jews, who had suffered greatly since the tragedy of 70. They watched for every sign that would announce the great "coming," their spirits wasting away in an atmosphere of painful tension. And finally the signs did appear: a pagan Aelia Capitolina was to be built, and the sacred rite of circumcision was to be forbidden by law. It was then that the conflagration began; it was the rebellion of desperate men.

As long as Hadrian tarried in Syria after his visit to Egypt, things remained quiet in Palestine, but once he had departed for Greece in 132, the revolt began. The exasperation of the Jews of Palestine, the influx of Jews of the Diaspora, the taste of uprisings which all still remembered, helped make this last struggle of Judaism against Rome as lengthy and perhaps even more bloody a revolt than the one which occurred in A.D. 70. Josephus, an eye-witness of that struggle, gave us a detailed account of it, but the details of this last revolt are incomplete and distressingly brief.

Until recent times, the figure of the Jewish leader of the revolt had never clearly emerged from history, and there was much uncertainty as to his very name. Coins struck by this man were inscribed: SHIME'ON PRINCE (NASI) OF ISRAEL, but rabbinical and Christian sources differ in the title given to him. In rabbinical literature he is called Ben - or Bar-Kosebha; in the Christian, Bar-Cochba, i.e., "son of the star."

The second title has definitely messianic overtones and was given to Shimeon by Rabbi Aqiba, who looked upon him as the Messiah. The other name, Ben-Kosebha, is obscure. It may have been nothing more than the customary patronymic, "son of Kosebha," in which case Kosebha was the name of Shimeon's father, or again, it may have been a place-name, denoting that he was a son of (native) of a town named Kosebha, situated in the territory of Judah and indeed this seems quite likely.

Money of Shime'on ben-Kosebha.



A further explanation which would derive the name from the root

KZB "to deceive," making him a "deceiver, liar, false one," has little to recommend it, but in line with this derivation later rabbis, spurred by the failure of the insurrection led by him, by a slight but important alteration of a letter changed his glorious name Bar-Kosebha, "son of the star," to Bar-Kokhebbha, "son of the deceiver." But although this explanation appears in the *Midrash Ekhah Rabbathi* (seventh century) and was accepted by the famous Azarias de Rossi, it has against it the fact that Simeon was given that second name even by rabbis who were most loyal to him, e.g., by R. Aqiba, the greatest rabbi of his time. This would hardly have been the case if the name had been a disparaging one. It is more probable, then, that enthusiastic followers soon replaced Shimeon's original name of Ben-Kosebha to Bar-Cochba, which was similar phonetically and indicated a messianic dignity ("son of the star"). As a matter of fact, Christian writers know him only as "son of the star," and certainly they do not recognize him as the Messiah.

Later and not very authoritative sources state that Shimeon was an only son belonging to a family of scribes, and they also mention his uncle Eleazar of Modin. What the rabbis say of his prodigious strength, and of his violent methods of testing his soldiers, is pure fabrication. Undoubtedly his greatest moral victory was the fact that he was recognized as the "Messiah-King" by the great rabbi, Aqiba, even if the latter's authority was not enough to induce the other rabbis who followed Shimeon to concede him this recognition.

Ben-Kosebha must have asserted his leadership from the beginning of the revolt, judging from his activity in encouraging and directing it. Here at long last was the warrior and victorious Messiah King awaited with such intense desire by the masses. Who could doubt this fact when a rabbi like Aqiba felt as he did about him?

Rabbinical tradition does not, however, point to any miracles which Ben-Kosebha may have performed in support of his mission, but there is a Christian tradition which describes him as trying to appear as a wonder-worker by putting lighted tow in his mouth and then spewing forth flames. Christian sources also state that he persecuted and killed the Christians of Palestine because they would not join him against the Romans, and would neither deny that Jesus Christ was the Messiah nor admit that Shimeon was.

From the very first, the insurgents relied heavily upon the desert, as had the Macabees long before them. There they first went to dwell, and there they skillfully fortified rocks, cliffs, and especially caves. They dug out tunnels which connected the caverns with one another. In brief, they resorted to a form of trench warfare against which the Roman force was much less effective than in the open field.

These guerrilla tactics spread over the whole region, and were received with enthusiasm by the people everywhere. Judea took on the appearance of a well dug-in camp. The Jewish diaspora, which kept its eyes ever directed upon Palestine, was swept with high hopes for the

success of the vigorous rebellion, and doubtless contributed both encouragement and aid.

The legate of Judea, Tineius (Tirannus) Rufus, defended himself with the troops at his disposal and others he received as reinforcements, and slaughtered a great many of the combatants and noncombatants, but as the tide of the insurrection rose ever higher, he was constrained to withdraw gradually from the whole region of the rebellion without having fought a single battle in the open, and suffered grave losses while passing by the fortified areas in the desert.

Jerusalem fell into the hands of the insurgents shortly after operations began, and on that occasion Ben-Kosebha had coins struck to mark the beginning of a new era, starting with the year in which the holy city was reconquered. The new coins, practically all of them were Roman coins reminted with the die of the insurgents, were for the most part marked with the year I or II, followed by the inscription: OF THE REDEMPTION OF ISRAEL or OF THE EMANCIPATION OF JERUSALEM or OF ISRAEL. Other coins of this period bear the inscription of ELIEZER THE PRIEST, which suggests that Ben-Kosebha gave the high priest of his time the power to coin money, recognizing the authority which had been vested in this office ever since the time of the Roman conquest. But now that the "fullness of time" had arrived, naturally the ordinary power of the high priest was subordinate to the extraordinary power of the "messiah," Shimeon Ben-Kosebha.



Tile of the Tenth Legion, *Fretensis*, with its emblem of a boar. (From *Revue Biblique*, 1900.)

It is quite likely that during his brief reign Kosebha attempted to restore the Temple, and while there is no certain and clear evidence for it, that he also restored, partially at least, the liturgical observances there.

Ben-Kosebha's success, like that of a flash flood, was violent but of brief duration. The feverish enthusiasm engendered in many by the first taste of victory quickly cooled when it encountered the iron discipline and organization of Rome. Publicius Marcellus, the Syrian legate, marched to help his colleague in Judea, but seems to have met with only minor success. Troops were then gathered from various outposts and the four legions thus formed were supported by auxiliary forces and by the Syrian fleet.

Hadrian's next move was to summon from Britain his greatest general of the empire, Julius Severus, to whom he then entrusted the prosecution of the affair. It seems fairly certain that the emperor himself visited the theater of operations, and had the architect Appollodorus draw up plans for attacking and taking by storm the caverns and other fortified localities of the rebels in the desert.

On May 5, 135, Hadrian was back in Rome, having apparently left Judea when he saw that plans were proceeding smoothly under the capable direction of Julius Severus. To put down the revolt was a laborious affair for the defense was very stubborn. No great battles took place, but rather a series of skirmishes, sieges and assaults, a step by step demolition of the forces of Ben-Kosebah. Julius Severus gained control over the main roads so was able to isolate the various groups from each other.

Ben-Kosebha was soon in difficulty as regards his food supply, and it seems that many of the defenders in the fortified caverns died from snake bites. Rabbinical sources state that fifty-two (or fifty-four) engagements took place during the entire campaign.

In its ruined condition, Jerusalem could not have put up the same stout resistance to the Roman attack as in the time of Titus. And even if one assigns the Fourth Wall to the time of Ben-Kosebha, this hasty construction obviously could not long with-stand the Roman engines of war. The capital yielded almost automatically when the Romans took over the surrounding territory.

Ben-Kosebha finally shut himself up in his last remaining fortress, Bethar (modern Bittir), some seven and a half miles southwest of Jerusalem. He was besieged there, and after some resistance was defeated and killed, probably in the first half of the year 135.

The insurrection had lasted a little more than three years. It appears that the Romans suffered heavy losses while putting down this revolt, but for the Jews the Roman victory presaged a slaughter more ruthless than the one under Titus. That the losses of the Romans were very heavy can also be argued from the fact that when Hadrian sent a written report of the campaign to the senate, he omitted the usual introductory formula which stated that the emperor and the army

were well. The emperor may have been in good condition, but certainly the army was not, after that trying campaign.

Such great importance was attributed to the victory in Rome that in the second half of 135 Hadrian took anew the title of emperor (imperator iterum). In Judea alone fifty fortresses and nine hundred and eighty-five inhabited centers were taken by storm and destroyed. The number of those killed in battle amounted to 580,000, and others died as a result of the hardships of war. The number of Jewish slaves sold in the markets of Hebron, Gaza, and Egypt could not be counted; the supply of this type of merchandise caused the prices to fall so low that a horse or a slave could be bought for the same price. The more eminent supporters of Ben-Kosebha were of course put to death, and Rabbi Aqiba was one of these. That Judea had almost become a desert was almost literally true.

After having caused this desert, Hadrian took up the business of being here also the rejuvenator, and proceeded without further hindrance to the building of Aelia Capitolina. The city was established and was from every point of view the negation of the Yahwistic Jerusalem. Materially speaking, it was a Hellenistic city constructed according to a plan entirely different from that of the old city. There were baths, and a theatre, and the usual public buildings, but over the southern gate of the city, which looked towards Bethlehem, a sculptured pig was erected as a trophy. The wild boar was, in fact, the emblem of the Tenth Legion, Freterms, which had remained to guard Jerusalem after the catastrophe of 70, and was symbolic of the domination of Roman arms over Jerusalem (see illustration). What a dreadful mockery to raise such an emblem over that city!

Aelia Capitolina was pagan and anti-Jewish by deliberate design. On the site of Yahweh's Temple there arose the temple to Jupiter Capitolinus containing a statue of Jupiter and an equestrian statue of Hadrian. On the western and opposite side of the city there was erected, over the spot where a hundred years before Jesus Christ had been crucified and buried, a temple to Aphrodite.

The inhabitants of the new city were all non-Jewish in origin, and the Jews who had survived were forbidden under penalty of death to set foot in what had been ancient Jerusalem and they were permitted only "to gaze upon it from afar."

Conditions, therefore, were now reversed. Before A.D. 70, all pagans coming to Jerusalem had been excluded under penalty of death from setting foot in the Temple, and they were permitted to contemplate "only from afar" that most holy place wherein Yahweh the God of the Jews had dwelt. Now it was the Jews who were forbidden under penalty of death to enter into their own holy city, and they were not even allowed upon that very material Jupiter who had been substituted for their immaterial Yahweh.

From that day to this, the entire world has been a city for the Jews, for a Temple, they have only their own hearts.

BEYOND SELTZER: THE KOSHERING OF COCA-COLA

by Michael Feldberg, Ph.D.

As a symbol of American culture, Coca-Cola has penetrated every nation in the world market, including Israel, and is served at the most strictly kosher events. While Coke has been on the market since 1886, only since 1935 has it been certified kosher, including kosher for Passover..

Rabbi Tobias Geffen, an Orthodox rabbi who served the Atlanta Congregation Shearith Israel from 1910 until his death in 1970, at the age of 99, is responsible for koshering Coke. Rabbi Geffen was an unlikely contributor to the worldwide success of the beverage. Born in Kovno, Lithuania in 1870, he emigrated to Canton Ohio in 1903 and accepted the pulpit in Atlanta seven years later. During his long tenure at Shearith Israel, Geffen became the dean of Southern Jewish Orthodoxy.

As the millions of Eastern European Jews who migrated to the United States from Poland, Lithuania, Russia, Ukraine and elsewhere in Eastern Europe before World War I became more Americanized, they wanted increasingly to partake of "real" American life, including American foods and beverages. While seltzer water might have been the preference of many traditional Jewish immigrants, their rapidly assimilating children and grandchildren demonstrated their Americanization by drinking Coke.

The koshering of Coca-Cola began when Rabbi Geffen received letters from several Orthodox rabbinic colleagues around the nation asking whether it was halachicly permissible to consume Coca-Cola. Uncertain of the answer, Geffen contacted the company to ask for a list of Coke's ingredients.

The formula for Coca-Cola is a closely guarded trade secret - perhaps one of the best-kept trade secrets in American history. Only a handful of individuals know the formula. Once Rabbi Geffen inquired, the Coca-Cola Company made a corporate decision to allow him access to the list of ingredients in Coke's secret formula provided he swore to keep them in utter secrecy. Geffen agreed to the terms. The company did not tell Geffen the exact proportions of each ingredient but just gave him a list of contents by name

When Geffen was given the list of ingredients he discovered that one of them was glycerin made from non-kosher beef tallow. Even though a laboratory chemist told Geffen that the glycerin was present in only one part per thousand (one part in 60 is dilute enough to ban kosher certification), Geffen informed the Coca-Cola Company that, since this glycerin was a planned rather than accidentally added ingredient, its inclusion could not knowingly be tolerated by observant Jews. Coke had failed to meet Geffen's standards.

Back at the Company's laboratories, research scientists went to work finding a substitute, and discovered that Proctor and Gamble produced a glycerin from cottonseed and coconut oil which could serve as a satisfactory substitute. When they agreed to change to this new ingredient, Geffen gave his seal of approval for Coke to be marketed as kosher.

Still, a second problem vexed Geffen: the formula for Coke included traces of alcohol that were a by-product of grain kernels. Since anything derived from grains is *chametz*, or forbidden at Passover, Coca-Cola could not be certified kosher for use at Passover, even after the formula was changed to include vegetable based glycerin.

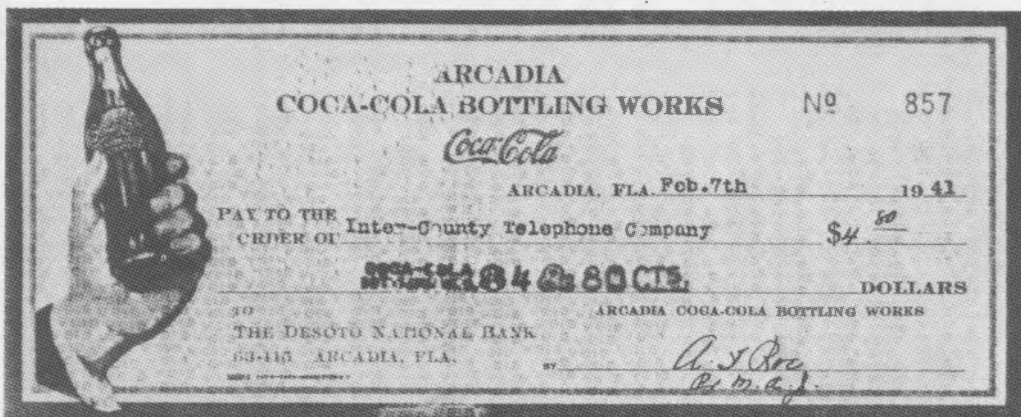
Coke's chemists again experimented and found that, during the Passover season, they could substitute sweeteners produced from beet sugar and cane sugar for grain-based ones without compromising Coke's taste, and so they agreed to start manufacturing Coke with the new sugars several weeks prior to Passover each year.

Rabbi Geffen was pleased to have performed this service for the American Jewish people and the Coca-Cola Company. In his papers, which are housed in the archives of the American Jewish Historical Society, a teshuva (rabbinic response) written by Geffen includes the following:

Because Coca-Cola has already been accepted by the general public in this country and Canada and because it has become an insurmountable problem to induce the great majority of Jews to refrain from partaking of this drink, I have tried earnestly to find a method of permitting its usage. With the help of G-d I have been able to uncover a pragmatic solution in which there would be no question nor any doubt concerning the ingredients of Coca-Cola.

Thanks to Rabbi Geffen, even the most observant Jews can feel comfortable that "things go better with Coke."

Your editor has used a fifty-six year old bank check of the Arcadia Coca-Cola Bottling Co, in Florida, as the numismatic illustration.



The Red Cross' Jewish Star **by Stanley R. Remsberg, Ph.D**

The American Red Cross is indelibly associated with its founder and first president, Clara Barton. Not as well known, but vital, was the role of Adolphus Simeon Solomons, an American Jew, whom Barton called her "good vice president and kind counselor." Together, they laid the foundation of America's leading humanitarian relief agency.

He was born in New York City in 1826, the son of John Solomons who emigrated to the United States in 1810 from London, and of Julia, daughter of Simeon Levy. Solomons was educated at the University of the City of New York. He enlisted in the Third Regiment Washington Greys (New York State National Guard) receiving his certificate of discharge in 1847. Daniel Webster, the Secretary of State in 1851 appointed him "Special Bearer of Dispatches to Berlin."

On his journey he visited, for the first time, a Jewish ward in a hospital at Frankfort on-Main, and became determined to establish a similar institution in New York. Upon his return home he became a member of a committee of young men who arranged a ball for charity in Niblo's Garden. The sum of \$1,034 was raised and upon Solomons' motion, placed in the hands of Simpson Simson of Yonkers, who, with others, had recently taken out a charter for a Jewish hospital in New York, the present Mt. Sinai Hospital.

A member of a long-established Sephardic-American Jewish family, Adolphus Solomons was a prominent businessman in Washington D.C. In the 1870s, his firm, Philip and Solomons held contracts for federal printing. In 1892, Solomons was one of the original founders of the American Jewish Historical Society. He was best known for helping to establish hospitals, public health programs and poor relief agencies.

His concern for the relief of suffering drew Solomons to work for the creation of an American Red Cross. The International Red Cross had been formed in Europe in the early 1860s. Inspired by the English nurse Florence Nightingale during the Crimean War, several of Europe's leading humanitarians created a quasi-official agency whose activities were sanctioned by the Geneva Conventions. Most of the nations of Europe had signed these conventions, but an isolationist United States Senate refused to ratify them.

Through the 1870s and early 1880s, a small group of Americans, inspired by Clara Barton, lobbied for Congressional approval of the Geneva Conventions. Their meetings were often held in Solomons' home where he helped draft a Senate resolution endorsing the conventions. Eager to be ready when and if their efforts were successful, Barton and Solomons drew up the constitution of the American Association of the Red Cross. In 1881, at the first meetings of the organization, Clara Barton was elected president and Solomons a vice president, a post he held for 11 years.

In March 1882, the Senate finally ratified the Geneva Conventions

and President Chester A. Arthur signed them. Within days, Solomons and eight others issued the first American Red Cross appeal for funds, clothing and supplies to relieve the suffering caused by disastrous floods along the lower Mississippi River. In 1884, President Arthur named Barton and Solomons to be the first American delegates to the International Congress of the Red Cross in Geneva. Delegates then, representing 37 nations, elected Solomons a vice president.

Through the 1880s, Barton and others worked in the field to help people whose homes and lives were endangered by a series of epidemics and natural disasters, such as the Johnstown Flood. Solomons labored diligently behind the scenes in Washington and New York, using his business, political and journalistic costars to generate funds and publicity to heighten public awareness of the good works being done by the Red Cross. The extensive correspondence between Barton and Solomons in the archives of the American Jewish Historical Society documents their close work together.

As famine swept over the Russian empire in 1892, a rift developed between Solomons and Barton. In 1891, Solomons had become the American agent of the Baron de Hirsch Fund in charge of aid programs for Jewish immigrants. The Baron de Hirsch Fund was an international philanthropy whose mission was, and remains, to assist Jews in need. Having experience with Russia's treatment of its impoverished Jews, Solomons was reluctant to undertake American Red Cross efforts toward Russian relief because funds would be distributed by the Russian Red Cross, a creature of the imperial government. Solomons feared that the czarist regime would divert the humanitarian aid from those who needed it, especially impoverished Jews. Barton was determined that aid pass through official channels and Solomons questioned her judgment. The disagreement soured their relationship! and at the subsequent election of American Red Cross officers, Barton and her supporters did not re-nominate Solomons for vice president. Thus ended Adolphus Solomons' official ties with the institution he had done so much to establish.

This article, and the previous one, are part of a series sponsored by the American Jewish Historical Society in Waltham, Mass. The numismatic illustrations are American Red Cross Medals issued by the Franklin Mint.



The Knesset by Moshe Rosetti

The parliament of Israel is called The Knesset. It took its name and the number of its members from the *Keneset ha-Gedolah* of the early Second Temple period. It consists of a 120-member single chamber who are elected for a four-year term. It is the supreme authority in the state. It elects the president. The government takes office only with its formal approval and must resign if it loses the confidence of the Knesset. Its legislative acts are, generally, immune from challenge in the courts.

The Provisional State Council, which exercised legislative authority after the Declaration of Independence, adopted, on Nov. 18, 1948, an ordinance providing for the election of a Constituent Assembly and, although armistice agreements had not yet been signed with Israel's Arab neighbors, the elections were held on Jan. 25, 1949.

The electorate numbered 505,567, and 86.8% cast their votes. The Constituent Assembly met for the first time on Feb. 14, 1949, and was opened by Chaim Weizmann, president of the State Council. Although the Assembly had been expected to adopt a constitution and then disperse for further elections, the majority felt that it should begin immediately to act as a legislature and postpone the adoption of a formal constitution to a later date.

On Feb. 16, therefore, the Assembly adopted the Transition Law, laying down, in outline, the constitutional arrangements for the government of the country, the first clause of which stated: The legislative body of the State of Israel shall be called the Knesset. The Constituent Assembly shall be called 'the First Knesset.' On the same day Weizmann was elected president of the state, and the Knesset began to carry out its legislative functions.

After prolonged debate, it rejected proposals for the immediate adoption of a comprehensive written constitution, and decided, on June 13, 1950, to enact the chapters of the constitution from time to time in the form of separate laws, to be drafted by its Constitution Committee. Four such "Basic Laws" were passed, dealing with the Knesset (1958), Israel lands (1960), the president (1964), and the government (1968).

Every citizen over the age of 18 is eligible to vote, regardless of sex, race, or religion. Candidates for election have to be at least 21; civil servants, judges, army officers on active service, rabbis paid from state funds, and holders of certain other state offices, are not permitted to stand. The electoral system adopted in 1949, which has remained basically unchanged, followed that for the Zionist Congress; it is proportional representation in its most extreme form.

The entire country is one constituency. Voters choose between national lists of candidates. This system inevitably produces a large number of parties: some twenty lists have been presented at every

election, a dozen or so securing seats. No single party secured an overall majority at any of the first six elections, held between 1949 and 1965; all governments were therefore coalitions.

Only the Knesset can decide to dissolve itself and hold new elections before the end of its normal term. This occurred in 1951 and 1961 when after a cabinet crisis no agreement was reached on the formation of a new government. Organization authority remains with the outgoing Knesset until the new one is formally constituted.

The oath to the members of the new Knesset is administered by the oldest member, after which it elects the speaker and his deputies, representing the major parties, who together constitute the presidium.

The Knesset normally sits on Monday and Tuesday afternoon and evening and on Wednesday morning. The rest of the time on Mondays, Tuesdays, and Wednesdays and frequently Sunday and Thursdays, is devoted to committee meetings, which occupy more of the members' time than in other parliaments. The plenary sessions of the Knesset never meet on Sundays and Fridays out of consideration for its Christian and Muslim members.

Over the years, the Knesset has adopted a number of rules (*takkanot*) to regulate its procedure, which is similar to that of the British House of Commons, but follows some of the features of other parliaments.

With the assembling of a new Knesset, the government submits its resignation to the president, who, after consulting representatives of the parties, calls on a member of the Knesset to form a new government. After assuring himself of the support of parties together commanding an adequate majority, the prime-minister-elect submits to the House a list of the members of the proposed cabinet, with a detailed statement of its basic principles, and asks for a vote of confidence. The cabinet takes office only on obtaining such a vote, and is automatically held to have resigned if a motion of no-confidence, which may be proposed at any time and takes precedence over all other business.

Arab and Druze members are provided with a simultaneous translation of the Hebrew speeches into Arabic, while their own speeches, if in Arabic, are followed by a Hebrew translation.

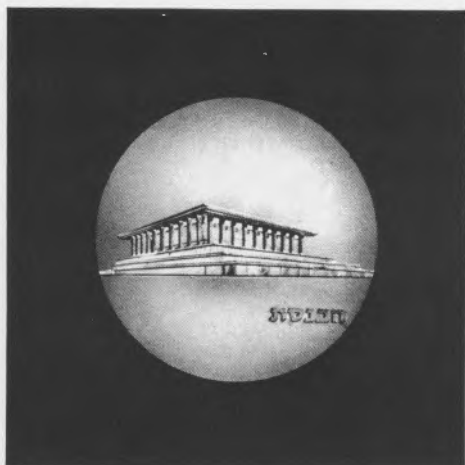
The first Knesset opened in Jerusalem and continued its sittings in Tel Aviv in a converted cinema. In December 1949, when it was decided to transfer the seat of government to Jerusalem, the Knesset was accommodated in a building there originally designed as a bank.

In the 1950's, it was decided that the Knesset should have a permanent building in the capital city of Jerusalem, and one that was in keeping with its role and position in the life of the people and the nation. In 1958 the cornerstone was laid on a western hill of Jerusalem. The permanent building was erected mainly with a fund bequeathed by James A. de Rothschild and was opened in August

1966. It was designed by Joseph Klerwein and Dov Karmi, Jerusalem architects who won the competition for the design of the Knesset building.

Israel's 17th Anniversary of Independence Coin issued in 1965 is called The Knesset. The obverse shows, inside a somewhat concave surface on the upper left, the emblem of the State, a seven branched Menorah between two olive branches joined at their base by the word "Israel" in Hebrew and underneath in Arabic. Underneath, the date 5725-1965 in Hebrew and English. To the right, on the bottom, the number 5 and the inscription "Israel Lirot."

The reverse, shows in the center, a stylized rendering of The Knesset, stressing the horizontal lines. Underneath to the right, the Hebrew inscription "The Knesset.". The edge of the coin bears the inscription "The 17th Year of the State of Israel."



The Knesset State Medal, designs on the 70mm and 34mm medal, issued in 1971 differ somewhat from the other sizes. The reverse side shows a stylized view of United Jerusalem.



CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

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INS OF LONG ISLAND - Exhibit/study topic at the March meeting was famous Jewish women in all fields: theatre, politics, literature, television, social services, etc. Topic for the April meeting was Passover. Something new was featured at the April meeting and in the future: a monthly auction of 1 or 2 items submitted by members. The auction material need not necessarily be Judaic but must be numismatic.

INS/ICC OF LOS ANGELES - Duo speakers were featured at the March meeting and fantastic they were (I know, I was lucky enough to be in attendance): Alex Shagin, noted sculptor and medalist; and, Mel Wacks, also a medalist and fellow AINA board member. Their subject? Both designed, together, the medal for the upcoming ANA convention to be held in NY in August. Their medal will be the very first high relief medal ever issued by the ANA. The result of their efforts is a combination of the artistic concept and design by Mel and the talented refinement and execution of Alex's sculpting. Their presentation was one of excitement. At the April meeting, Jerry Vahalom spoke on Palestine banknotes. And speaking the name of Vahalom, Mary was the speaker at the May meeting, her topic was lithographed state medals of Israel. Since she began her interest in these medals at their inception, her display was entirely complete.

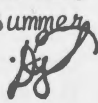
INS OF MASSACHUSETTS - The highlight of the May meeting was a detailed talk by Marilyn and Ed Shade of their trip to Israel, their experiences and historical sites visited. Following their presentation, show and tell and a discussion on current happenings in Israel was held. No meetings will be held in July and August.

INS OF LONG ISLAND - Milt Shapiro reviewed the life of Eliezer Ben-Yehuda and his impact on modern Hebrew and Israel at the March meeting. "The Medallion History of the Jewish People," a book covering a series of medals, was discussed: one of the medals in the series was of Ben-Yehuda. Speaking at the April meeting was Jack Schwartz on the topic of "The Story of the Passover Haggadah." Having over 100 different Haggadah's in his collection, he had quite a variety to show as examples.

INS OF NEW YORK - Continuing the monthly "themed" exhibit subject/topics (all items should have an Israeli/Jewish theme to them), for March: the letter was "E", the topic was "Star", and the calendar items were Fast of Esther, Shabbat Zahor and Purim. For April's meeting the letter was "F", the "Anchor" was the topic, and Passover, Yom Hashoa, and Mother's Day were the calendar topics. For May the letter was "G", the topic was the "Lyre", and the calendar items were Israel's Independence Day, Lag B'Omer, Memorial Day and Yom-Verushalayim.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The major study topic for the April meeting was any numismatic item relating to the letter "G", be it subject, inscription, ruler, country of origin, etc. (many ancient and modern coins and medals have inscriptions on the reverse within wreaths). For the May meeting was the letter "H" and a secondary topic of religious or cultic symbols, i.e., Stars of David, Christograms, altars, incense burners and the like.

MOMENTS IN THOUGHT: "The best and most beautiful things in the world cannot be seen or even touched. They must be felt with the heart." (Helen Keller) . . . "Every man is the architect of his own fortune." (Appian Claudius) . . .

COMMENTS FROM DJS: The summer months are upon us and many will be vacationing all over the place. This is just a reminder that many of the East coast clubs do not meet during this time but they do have the ANA convention to look forward to in August (and our own AINA president is the general chairman). Here's wishing for a safe and fun summer and do attend your club meetings. Be well, be happy . . . 

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